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OF THE

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WILL BEGIN WITH THE NUMBER DATED
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(See Editorial Explanation.)

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TRUTH.

Truth is the trial of itself,
And needs no other touch;
And purer than the purest gold,
Refine it ne'er so much.

It is the life and light of love,
The sun that ever shineth,
The spirit of that special grace
That faith and love defineth.

It is the warrant of the word
That yields a scent so sweet,
As gives a power to faith to tread
All falsehood under feet.

It is the sword that doth divide
The marrow from the bone,
And in effect of heavenly love
Doth show the Holy One.

—Ben Jonson.

COMMUNISM INSURES.

II.

ALL the lesser forms of insurance may have done good service in their day, but as compared with that which Communism offers they seem to us like the old-fashioned stage coach after the advent of the express train. The insurance which the Companies provide is so partial and meager and one-sided. It offers a pecuniary compensation for a limited range of specific property losses, but it scarcely touches the great boundary of life wherein are breeding the things which are constantly making us feel poor and lonesome and sick and sorrowful. Where is the insurance company that will undertake to stand between us and the stealthy goblin of hypochondria? or that will interpose any protection between us and the clutches of insanity? As we could not be content to creep through the country with our errands of life and death on a stage coach, so let us refuse to be content with any insurance but universal insurance. Let us, before we rest, have security from every thing which can molest us or make us afraid.

Consider for a moment the matter of life insurance. The life-insurance companies make a close examination of your proofs of constitutional vigor, and as shrewd a calculation as they can of the length of time that your physical powers will last. They will then, if you wish it, engage for a stipulated sum to take the risk of your dying within a certain number of years. In the event of your death within this stated period, they promise to pay to your wife and children a sum of money which is proportioned to your inherent vitality and freedom from disease. In all this it is to be observed that there are no pains to be taken to insure you against the pangs of disease, or to improve your health and lengthen your life. All the benefit there is to be derived from it insures, in case of your death, to your wife and children. It is an undoubted consolation to know that those you love will be provided for when you are taken away, but why not insure in a company which will lavish a little real solicitude on *you* as well as on your family? What a godsend it would be if some protecting deity would not only shield your loved ones from storms and harm, but would include you as well in her defending arms. This is just the insurance which Communism guarantees. It not only insures your dependents a comfortable home and loving care in case of your death, but it directly and really insures your own life. Communism, with the wealth which its economies and its combination secures, is able to provide its members with the best sanitary and hygienic conditions as fast as they are discovered. Wholesome food, Turkish Baths, the most scientific methods of warming and cooking, relief from oppressive labor, relief from anxiety, who can not see that such things as these tend directly to ward off sickness and to lengthen life. In the comparatively small development which Communism has had in this country its obituary lists have already provoked the admiring comments of students of longevity. Doctors who visit Communities say that there is no nursing like that which a Communist gets.

Such a sickening calamity as that which is now filling the newspapers with horror could never occur in a

Community. In a Community the theater builders and actors and spectators would have one common interest, and safety and security would never be left at hazard. Neither would there be such uncontrollable panics among people who were all members of the same household, systematically trained to care for one another and linked together by the prevailing bonds of affection. It is a misnomer to call any thing "life insurance," which does not furnish healthier life and more of it.

EVOLUTION OF COMMUNITIES.

II.

SOCIALISTIC PHYSIOLOGY.

THE title first selected for this series of articles was objectionable in that it did not suggest the ideas of genesis and growth which form the basis of all our philosophy on this subject. We have therefore substituted for "Community Building" "Evolution of Communities." The word Evolution is much used nowadays in connection with a popular hypothesis concerning the origin and development of life; but for our present purpose the signification of the word as given in the dictionaries is sufficient, viz., "the act of unfolding or unrolling; hence, in the process of growth, development; as the evolution of a flower from the bud, or an animal from the egg."

The wisest philosophers agree in regarding societies as living organisms having a growth analogous or homologous to the growth of plants and animals. Herbert Spencer, in his recently-published work on "The Study of Sociology," affirms that "a society as a whole, considered apart from its living units, presents phenomena of growth, structure and function like those of growth, structure and function in an individual body;" and shows that society has reached its present stage of structural development from its lowest condition through steps of progressive differentiation analogous to those by which, on the supposition that the Evolution hypothesis be true, the original undifferentiated aggregate of protoplasm has become a structured organism, with functions definite and numerous (See "Sociological Analogies," in another column for a fuller statement of Spencer's position).

But Spencer was not the first to point out the connection between Sociology and Biology. He himself traces it back nearly three centuries, finding the idea first enunciated in Hooker's "Ecclesiastic Polity." He finds it also in "An Essay on the History of Civil Society," published a century ago by Dr. Adam Ferguson. But to M. Comte, who lived when "scientific knowledge had become more definite and precise," he gives greater credit as "having set forth with comparative definiteness the connection between the science of life and the science of society." "Comte saw clearly," says Spencer, "that the facts presented by masses of associated men are facts of the same order as those presented by groups of gregarious creatures of inferior kinds; and that in the one case, as in the other, the individuals must be studied before the assemblage can be understood. He therefore placed Biology before Sociology in his classification of the sciences. Biological preparations for sociological study he regarded as needful, not only because the phenomena of corporate life, arising out of the phenomena of individual life, can be rightly coördinated only after the phenomena of individual life have been rightly coördinated; but also because the methods of inquiry which Biology uses are methods to be used by Sociology. In various ways, which it would take too much space here to specify, he exhibits this dependence very satisfactorily."

Swedenborg had the same general idea, as is shown by the following extract from White's "Life and Writings" of the Swedish philosopher:

"The angels, classified with exquisite nicety according to their varieties of character, in combination form a Grand or Divine Man.

"This is an arcanum as yet unknown on Earth, though most perfectly in the Heavens, where it constitutes the chief science of the Angels and a means of vast intelligence.

"Heaven is distinguished like the Human Body into

parts and members, and the Angels know to which function every Society belongs; and hence they say, that so and so is in the Head, or Breast, or Loins, or Hands, or Feet.

"The Angels do not see Heaven as a Man, for it is impossible for the Universal Heaven to fall under the view of any individual; but they sometimes see a remote Society, consisting of many thousands, in the Human Form.

"As every Angel is a Man, so every Society of Angels is a Man, and all Societies of Heaven together form the Grand Man."

"We have here a new illustration of Swedenborg's old and favorite dogma, that the Method of Nature is every-where the same; that what is true of the least is true of the largest; and that the philosopher must take care never to be misled by size into supposing difference.

"The assertion, that each Society of Angels and the Universal Heaven are in the Human Form, is usually cited against Swedenborg as the very height of mysticism or absurdity. Nevertheless, nothing is more credible when reasonably stated.

"What indeed can a Society of Men or Angels be other than an enlarged Man? What is any Society, but an Individual magnified?

"A solitary Man would do every thing for himself, painfully and imperfectly; but when he finds neighbors they share with him the business of existence, and in coöperation toil is diminished and comforts multiplied. In Society it is discovered that each Individual has some special skill or strength, and to each is assigned some function answering thereto. The business which the solitary Man roughly attempted to overtake is detailed amongst a multitude of hands, and is accomplished with a fullness and perfection impossible to any single pair. Thus in Society, a man's fellows practically say to him, 'Do your best for us and we shall do our best for you;' and as Society enlarges and the division of labor extends to minutiae, the individual is redeemed more and more from the misery and drudgery of solitude. Man verily is a social being!

"Is it not therefore manifest, that Society is nothing else than the reconstruction and development of Man on a large scale? Society does nothing, Society can do nothing, which does not lie in germ, at least, in every Individual. In society the finest faculty of each Individual is sought out and set to work (to speak ideally of Earth, but actually of Heaven;) and by the appointment of the peculiar strength and skill of each to its appropriate use, a new, big man is built up, excellent at every point.

"Thus Swedenborg is to be understood, when he asserts that Heaven, and each society of Heaven, is in the Human form; and by no means limiting the assertion to the Angelic World.

"The whole Human Race, the men of a Kingdom, of a Province, of a City, and of a Household, are each in the Lord's view a Man; not, he cautiously observes, *that the Men themselves so appear together*, but the *uses* which they perform in association are the uses of one Man."

Swedenborg's biographer goes on to affirm that "this doctrine of the correspondence between Society and the human body is as ancient as thought, and indeed underlies all speech concerning Society;" and instances Hobbes of the 17th century, who maintained that a "commonwealth or State is only an artificial man of greater stature and strength, in which the sovereignty is an artificial soul, as giving life and motion to the whole body," etc. He also refers to the old fable of the Belly and the Members* as a fine illustration of the truth that the functions of the different members of the human organism are analogous to those of the different members of Society.

The apostle Paul, we know, had a very clear conception of this important principle: it is brought out with great distinctness in his epistles to the Romans, Corinthians and Ephesians. (See Rom. 12: 4-8; 1 Cor. 12: 4-31; Eph. 4: 11-16). The idea in all these passages is that the different members of the Church of Christ, or of any Society rightly organized, sustain as intimate relations to one another as the different members of the human organization:

"For as the body is one, and hath many members, and all the members of that one body, being many, are one body:

* In former days, when the belly and the other parts of the body enjoyed the faculty of speech, they had separate views and designs of their own; each part, it seems, in particular for himself, and in the name of the whole, took exceptions at the conduct of the belly, and were resolved not to grant him supplies any longer. They said they thought it very hard that he should lead an idle, good-for-nothing life, spending and squandering away, upon his ungodly guts, all the fruits of their labor; and that, in short, they were resolved for the future, to strike off his allowance, and let him shift for himself as well as he could. The hands protested they would not lift up a finger to keep him from starving; and the mouth wished he might never speak again if he took in the least bit of nourishment for him as long as he lived; and, said the teeth, may we be rotted, if ever we chew a morsel for him for the future. This solemn league and covenant was kept as long as any thing of that kind can be kept, which was until each of the rebel members pined away to skin and bone, and could hold out no longer. Then they found there was no doing without the belly, and that as idle and insignificant as he seemed, he contributed as much to the maintenance and welfare of all the other parts, as they did to his.—*Æsop*.

so also is Christ. For by one spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. For the body is not one member, but many. If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body? And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body? If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? But now hath God set the members every one of them in the body, as it hath pleased him. And if they were all one member, where were the body? But now are they many members, yet but one body. And the eye can not say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you. Nay, much more those members of the body, which seem to be more feeble, are necessary: and those members of the body, which we think to be less honorable, upon these we bestow more abundant honor; and our uncomely parts have more abundant comeliness. For our comely parts have no need: but God hath tempered the body together, having given more abundant honor to that part which lacked: that there should be no schism in the body, but that the members should have the same care one for another. And whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it. Now ye are the body of Christ, and members in particular." 1 Cor. 12: 12-27.

Paul's idea, in contradistinction from that of Spencer and others, involves a connection between the visible and invisible worlds. He conceived of Christ, who had passed into the spiritual world, as the head and soul of the visible as well as of the invisible church. But this is deep philosophy, and we need not pursue it further in our present studies.

SOCIOLOGICAL ANALOGIES.

From Herbert Spencer's "Study of Sociology."

OUT of bricks, well burnt, hard, and sharp-angled, lying in heaps by his side, the bricklayer builds, even without mortar, a wall of some height that has considerable stability. With bricks made of bad materials, irregularly burnt, warped, cracked, and many of them broken, he cannot build a dry wall of the same height and stability. The dockyard-laborer, piling cannon-shot, is totally unable to make these spherical masses stand at all as the bricks stand. There are, indeed, certain definite shapes into which they may be piled—that of a tetrahedron, or that of a pyramid having a square base, or that of an elongated wedge allied to the pyramid. In any of these forms they may be put together symmetrically and stably; but not in forms with vertical sides or highly-inclined sides. Once more, if, instead of equal spherical shot, the masses to be piled are boulders, partially but irregularly rounded, and of various sizes, no definite stable form is possible. A loose heap, indefinite in its surface and angles, is all the laborer can make of them. Putting which several facts together, and asking what is the most general truth they imply, we see it to be this—that the character of the aggregate is determined by the characters of the units.

If we pass from units of these visible, tangible kinds to the units contemplated by chemists and physicists as making up masses of matter, the same truth meets us. Each so-called element, each combination of elements, each re-combination of the compounds, has a form of crystallization. Though its crystals differ in their sizes, and are liable to be modified by truncations of angles and apices, as well as by partial mergings into one another, yet the type of structure, as shown by cleavage, is constant: particular kinds of molecules severally have particular shapes into which they settle themselves as they aggregate. And though in some cases it happens that a substance, simple or compound, has two or even more forms of aggregation, yet the recognized interpretation is, that these different forms are the forms assumed by molecules made different in their structures by allotropic or isomeric changes. So constant is the relation between the nature of any molecules and their mode of crystallizing, that, given two kinds of molecules which are known, from their chemical actions, to be closely allied in their natures, and it is inferred with certainty that their crystals will be closely allied. In brief, it may be unhesitatingly affirmed, as an outcome of physics and chemistry, that throughout all phenomena presented by dead matter, the natures of the units necessitate certain traits in the aggregates.

This truth is again exemplified by aggregates of living matter. In the substance of each species of plant or animal, there is a proclivity towards the structure which that plant or animal presents—a proclivity conclusively proved in cases where the conditions to the maintenance of life are sufficiently simple, and where the tissue has not assumed a structure too finished to permit rearrangement. The perpetually-cited case of the polype, each part of which, when it is cut into several, presently puts on the polype-shape and gain structures and powers like those of the original whole, illustrates this truth among animals. Among plants it is well exemplified by the Begonias. Here a complete plant grows from a fragment of a leaf stuck in the ground; and in *Begonia phyllomaniaca*, complete plants grow even out of scales that fall from the leaves and the stem—a fact showing, like the fact which the polype furnishes, that the units every-where present, have for their type of aggregation the type of the organism they belong to; and reminding us of the universal fact that the units composing every

germ, animal or vegetal, have a proclivity towards the parental type of aggregation.

Thus, given the natures of the units, and the nature of the aggregate they form is pre-determined. I say the *nature*, meaning, of course, the essential traits, and not including the incidental. By the characters of the units are necessitated certain limits within which the characters of the aggregate must fall. The circumstances attending aggregation greatly modify the results; but the truth here to be recognized is, that these circumstances, in some cases perhaps preventing aggregation altogether, in other cases impeding it, in other cases facilitating it more or less, can never give to the aggregate, characters that do not consist with the characters of the units. No favoring conditions will give the laborer power to pile cannon-shot into a vertical wall; no favoring conditions will make it possible for common salt, which crystallizes on the regular system, to crystallize, like sulphate of soda, on the oblique prismatic system; no favoring conditions will enable the fragment of a polype to take on the structure of a mollusk.

Among such social aggregates as inferior creatures fall into, more or less definitely, the same truth holds. Whether they live in a mere assemblage, or whether they live in something like an organized union with division of labor among its members, as happens in many cases, is unquestionably determined by the properties of the units. Given the structures and consequent instincts of the individuals as we find them, and the community they form will inevitably present certain traits; and no community having such traits can be formed out of individuals having other structures and instincts.

Those who have been brought up in the belief that there is one law for the rest of the Universe and another law for mankind, will doubtless be astonished by the proposal to include aggregates of men in this generalization. And yet that the properties of the units determine the properties of the whole they make up, evidently holds of societies as of other things. A general survey of tribes and nations, past and present, shows clearly enough that it is so; and a brief consideration of the conditions show, with no less clearness, that it must be so.

Ignoring for the moment the special traits of races and individuals, observe the traits common to members of the species at large; and consider how these must affect their relations when associated.

They have all needs for food, and have corresponding desires. To all of them exertion is a physiological expense; must bring a certain return in nutriment, if it is not to be detrimental; and is accompanied by repugnance when pushed to excess, or even before reaching it. They are all of them liable to bodily injury, with accompanying pain, from various extreme physical actions; and they are liable to emotional pains, of positive and negative kinds, from one another's actions. As says Shylock, insisting on that human nature which Jews have in common with Christians—

"Hath not a Jew eyes? Hath not a Jew hands, organs, dimensions, senses, affections, passions? Fed with the same food, hurt with the same weapons, subject to the same diseases, healed by the same means, warmed and cooled by the same winter and summer, as a Christian is? If you prick us do we not bleed? If you tickle us, do we not laugh? If you poison us, do we not die? And if you wrong us, shall we not revenge? If we are like you in the rest, we will resemble you in that."

Conspicuous, however, as is this possession of certain fundamental qualities by all individuals, there is no adequate recognition of the truth that from these individual qualities must result certain qualities in an assemblage of individuals; that in proportion as the individuals forming one assemblage are like in their qualities to the individuals forming another assemblage, the two assemblages will have likenesses; and that the assemblages will differ in their characters in proportion as the component individuals of the one differ from those of the other. Yet when this, which is almost a truism, has been admitted, it cannot be denied that in every community there is a group of phenomena growing naturally out of the phenomena presented by its members—a set of properties in the aggregate determined by the sets of properties in the units; and that the relations of the two sets form the subject-matter of a science. It needs but to ask what would happen if men avoided one another, as various inferior creatures do, to see that the very possibility of a society depends on a certain emotional property in the individual. It needs but to ask what would happen if each man liked best the men who gave him most pain, to perceive that social relations, supposing them to be possible, would be utterly unlike the social relations resulting from the greater liking which men individually have for others who give them pleasure. It needs but to ask what would happen if, instead of ordinarily preferring the easiest ways of achieving their ends, men preferred to achieve their ends in the most troublesome ways, to infer that then, a society, if one could exist, would be a widely-different society from any we know. And if, as these extreme cases show us, cardinal traits in societies are determined by cardinal traits in men, it cannot be questioned that less-marked traits in societies are determined by less-marked traits in men; and that there must every-where be a *consensus* between the special structures and actions of the one and the special structures and actions of the other.

Setting out, then, with this general principle, that the properties of the units determines the properties of the aggregate, we conclude that there must be a Social Science expressing the relations between the two, with as much definiteness as the natures of the phenomena permit. Beginning with types of men who form but small and incoherent social aggregates, such a science has to show in what ways the individual qualities, intellectual and emotional, negative further aggregation. It has to

explain how slight modifications of individual nature, arising under modified conditions of life, make somewhat larger aggregates possible. It has to trace out, in aggregates of some size, the genesis of the social relations, regulative and operative, into which the members fall. It has to exhibit the stronger and more prolonged social influences which, by further modifying the characters of the units, facilitate further aggregation with consequent further complexity of social structure. Among societies of all orders and sizes, from the smallest and rudest up to the largest and most civilized, it has to ascertain what traits there are in common, determined by the common traits of human beings; what less general traits distinguishing certain groups of societies, result from traits distinguishing certain races of men; and what peculiarities in each society are traceable to the peculiarities of its members. In every case it has for its subject-matter the growth, development, structure, and functions of the social aggregate, as brought about by the mutual actions of individuals whose natures are partly like those of all men, partly like those of kindred races, partly distinctive.

These phenomena of social evolution have, of course, to be explained with due reference to the conditions each society is exposed to—the conditions furnished by its locality and by its relations to neighboring societies. Noting this merely to prevent possible misapprehensions, the fact which here concerns us, is, not that the Social Science exhibits these or those special truths, but that, given men having certain properties, and an aggregate of such men must have certain derivative properties which form the subject-matter of a science.

HARPER AND BROTHERS.

EDITOR AMERICAN SOCIALIST:—You have published quite a number of communications giving instances of what you have called Family Communism, or Communism between brothers and other near relations. All these communications have gone to show that such combinations were attended with unusual success in business. You have told us of the CHENEY brothers, large silk manufacturers of South Manchester, Conn.; of the WHITINS, rich hardware manufacturers at Northbridge, Mass.; of JOHN and MATTHEW PRATT, who gave their name to a thriving village in Madison County, N. Y.; of the KINCAIDS of Kentucky; and perhaps of others whom I do not now call to mind. All these families are reported to have been remarkably prosperous, and they have all had ways of managing their business differing from those of ordinary co-partnerships. I need not recapitulate their peculiarities, as your readers doubtless have them clearly in mind. Suffice it that they have been less selfish, and more united and harmonious among themselves, than the common run of business firms; and it is noticeable that their prosperity has continued as long as their unity and unselfish coöperation continued. Some of these family groups are to-day as united and prosperous as ever; others have been thrown apart by jealous wives or other disturbing influences, and much of their former success and happiness has departed from them.

Let me tell you of another instance which, it may be, involves the same principle, and with which you and your readers may not have been acquainted. While in New-York on business a few days ago, I had some conversation with a member of the great publishing house of HARPER & BROTHERS, from whom I learned that his people have always had some unusual arrangements among themselves in regard to the management of their business and the division of the profits.

About fifty years ago the four brothers, JAMES, JOHN, JOSEPH WESLEY, and FLETCHER HARPER, began business together under the present firm name. They were all practical printers and book-makers. JAMES and JOHN had served a regular apprenticeship in different New-York offices, and their younger brothers, JOSEPH and FLETCHER, are said to have "learned printing in the Dover-street Office." Each put in what capital he could, and as time went on and the business prospered, each drew from its earnings only what he needed for current expenses, the balance remaining in the business and going to enlarge it. There was no strict division of profits between them, but in an important sense they held a common purse. They extended their business with care and sagacity until it became very great; but every body is so familiar with their publications that we need not mention them.

These four HARPER brothers seem to have been endowed with an uncommon faculty of agreement and concord. Neither difficulties, disaster, nor the most severe losses were able to throw them apart, or produce discord between them. The destructive fire of 1853 consumed their establishment which then occupied nine contiguous buildings, with all their presses, type, printed sheets, books, etc., to the value of over \$1,000,000; but it left them united, brotherly, sustaining each other. They must have been men of refined natures, for they transmitted the same harmonious faculty to their chil-

dren, who have succeeded them in the business. Only one of those four brothers, MR. FLETCHER HARPER, is now living. He no longer takes an active part in the affairs of the firm, but his confidence in his sons and nephews is such that he leaves his money in their business, the same as when he himself was engaged in the active management. Most men would, in his circumstances, have called for a division of the property, and withdrawn their share. This remarkable confidence which the first generation had in the second, is one of the most pleasing things in their relation. The young men were taken into the business in a practical way, learning every detail of book-making and book-selling, and at the proper time they were given a voice in the councils. Thus they have grown up in a very intimate acquaintance with each other which seems to have begotten an unbounded confidence. They continue the business with the same unity and community of interests which their fathers had.

At this point you may want to inquire, as I did, how these brothers and cousins would manage to agree in case one of them should set his heart on carrying out some new enterprise which did not, in the judgment of the others, promise success. I put the question. "In such a case," MR. HARPER replied, "we would each say candidly what we thought of the plan, and, even if a majority thought it likely to be unprofitable, if the one favoring it still desired to proceed, we would say to him, 'Go ahead,' and we would support him with the resources of the firm. Then, if his project failed, there would be no twitting or ill-natured remarks, although a good joke or two in regard to the unfortunate scheme might be given and taken." Acting in this spirit, each of them does pretty much as he pleases, and yet each tries to please the others. They live in separate homes, but there is a pleasant social relation between them all. They enjoy the management of their business, working together in this brotherly way. Their counting-rooms are as pleasant as any in the city, and, when they meet each other there, good fellowship reigns.

I tried to point out to MR. HARPER the principle which underlies all these cases in which, as it seems to me, great success has been a direct premium on the faculty of agreement in close relations. But he disclaimed any such generalization, saying that their experience illustrated no general principle or policy. He thought it merely a matter requiring good common sense and a generous regard for each other. "Our fathers," said he, "set us a good example, and we have profited by it. They always agreed, and we merely do as they did." I was very well satisfied with this solution. There is little of profession or pretension in it, but a great deal of genuine, practical Christianity, as any one who has ever tried close association of any kind will readily admit. It savors of that Charity which the apostle Paul so earnestly preached, and although these men may justly disclaim any reformatory intentions, the facts in their experience will still teach a lesson on the value of unity and brotherly coöperation.

F. W. S.

THE RHODE ISLAND FAMILY.

Hamilton, N. Y., Dec., 1876.

EDITOR AMERICAN SOCIALIST:

About ninety years ago a few young men from the state of Rhode Island came to the town of Madison to purchase land. After examining different tracts they purchased one-quarter of the town of Madison and paid for it. The land they bought was all in one compact body, and they took their title from the State, if my information is correct. On their return home they mapped off this land into lots, numbered the lots, and those who had furnished the purchase-money drew their numbers for them. Soon after, those who could took possession of their land and commenced clearing away the timber and preparing it for their families, who soon followed them. Those who drew their lots and settled on this new land made rapid improvements, cutting off the forest, putting up houses and barns. Then their families came on and took possession of their new homes.

When these Rhode Islanders settled on their land they paid for it and so were free from debt; and having bought at a low price and selected an excellent location, they had a very favorable start. Their settlement was called "The Rhode-Island Quarter," "The Rhode-Island Family," and sometimes "The Rhode-Island Workers." The forest rapidly disappeared under the force of their sturdy industry, and it was but a few years from the time they came into Madison that they were well-to-do farmers, having all the comforts of life and some of its luxuries.

These people were peculiarly attached to each other. In fact, they were nearly all related when they came from

Rhode Island, and as time passed their connections multiplied. Furthermore, they had a strong Communitistic or co-operative tendency. If one was in need all the others were ready to help him. If there was a house to raise, help was always at hand; or if one had a barn to move he could have at any time from ten to forty yoke of oxen to do the job. If one was burnt out, all the rest would contribute and lend a helping hand, and the unfortunate would soon be on his feet again. For the first twenty-five years of the early history of Madison the wealth of this "Rhode Island Family," was equal to half of the whole town.

The names of Simmons, Brownell, Blair and Coe, were the most numerous in this coöperative settlement. I can well remember the time when there must have been at least fifty families of the name of Simmons in this town. Probably there were more than fifty. A large number of the third, fourth and fifth generations of descendants from those early settlers are now living on the original homesteads, in many instances the land having never passed out of the family.

These Rhode-Islanders were a very moral and religious people. One of the first things they did after establishing their home in the wilderness was to build a "meeting-house." They were Presbyterians, and for a great number of years the only meeting-house in the town was this one. It stood in the center of the town, and being a very large building, nearly all the inhabitants of the town attended religious services there.

The benefits attending the combined efforts of the first settlers of this "Rhode-Island Quarter" in the purchase and clearing of their land, and in the harmony that prevailed among them, have been shown in the prosperity of nearly every family of them. And during the whole time, not one of the descendants of these people has ever been convicted, tried, or even suspected of crime.

Yours, CARLTON RICE.

THE WOODMAN AND THE SANDAL-TREE.

Beside a sandal-tree a woodman stood
And swung the ax, and, as the strokes were laid
Upon the fragrant trunk, the generous wood,
With its own sweets perfumed the cruel blade.
Go then, and do the like; a soul endued
With light from heaven, a nature pure and great,
Will place its highest bliss in doing good,
And good for evil give, and love for hate.

—Bryant.

CORRESPONDENCE.

Shaker Station, Conn., Dec. 10, 1876.

I am much interested in the matter the AMERICAN SOCIALIST contains. I have received much valuable information from it. How could I fail to be interested in such an exponent of Socialism, which has proved so good a stepping-stone to me from a life of sin to a life of purity and freedom from sin? Socialism professed to be able of itself to do this for me, but in that it failed. I embraced Socialism more than thirty-five years ago, taking part in the Robert Owen movement in London. Its moral effect upon me was to make me entirely dissatisfied with my previous life, and my subsequent life has been one of refinement and purification from dross. But it makes me feel sad when I take a retrospective view, and think of the many noble souls lingering behind. I did my best to bring them onward and upward; but you have doubtless seen enough of human nature to know that it is rather hard for the teacher to submit to be taught in things pertaining to that which is spiritual, unless he has had a taste of Shaker order or Oneida Criticism. Great big I is almost sure in any case to stand in the way of receiving any thing through humble means. I always regard any degree of sincerity with deep respect, even if it is not just of our cloth.

R. A.

"The Home," Dayton, O., Dec. 5, 1876.

DEAR SOCIALIST:—I came to this "Home" an Invalid of War, made such in a good cause. Now I am also an Invalid of Fate, a victim of my own carelessness. Let me, in short, make you acquainted with my late misfortune. September 21, 1875, I followed a friend's invitation to Cincinnati. I visited the Zoölogical Garden—the bear cage. Warned, I turned around. One of the Grizzlies to which I had been throwing candy and bread, wanted to have more, and reminded me with his paw. I stood too near, with my back to the inclosure, there being no barrier around. I turned quickly, and came with my left arm too near. Master Grizzly thought it inviting, and helped himself to a bite. He bit my wrist through. I put my right arm through the bars and slapped him on the head. He let the left arm drop; but she got hold of my right arm, and I was

nearly done for, there being no assistance. The consequence was, I lost my right arm from the shoulder, and got my left one disabled. So I am nearly a wreck. Still my heart and head are sound. With great difficulty I learned (and am still learning) to write. Some gentlemen (Mr. J. Dexter and others) made up a little sum which enables me to pay a trifle for the services I am in need of. I am as happy as I can be, looking only on those who are worse off than I, being contented with my lot, knowing there are many things men have to resign; waiting with leisure for my last hour, when the curtain of this life—of the first act, shall fall—the second act begin. My intention to return to the Shakers, whom I left on account of rheumatism and a girl (the rheumatism has been leaving me, but also the hope to make a home for some one) has been interrupted.

And now, dear AMERICAN SOCIALIST, accept my hearty thanks. Your teaching has borne so much truth that it dragged me out of the sphere of materialism, of fruitless philosophy, to a belief in God.

Yours truly, OSCAR NIXDORF.

AMERICAN SOCIALIST.

THURSDAY, DECEMBER 21, 1876.

Persons who send us manuscript and desire to have it returned in case it is not published, must in each instance mention at the time it is sent that it is to be returned, and must inclose to us sufficient money to pay return postage. Unless this be done we cannot undertake either to preserve or return it.

The first number of the AMERICAN SOCIALIST was issued March 30th, of the present year. The regular volume of fifty-two numbers would therefore be completed in March, 1877. But there are many advantages in beginning a volume with every new year, and we have decided to do this by making the present volume a short one of forty numbers, and beginning the second volume with the issue of January 4th, 1877. This will not in any way disturb the subscriptions we have already received, as the full number of papers due will be sent to those who have paid. We make this explanation to prevent any anxiety which the short volume might otherwise cause in the minds of our subscribers.

The recent lecture of Prof. W. Stanley Jevons, of University College, London, on the future of political economy, was mainly devoted to showing that the conditions of society have so radically changed during the past century, that the theories of the old Adam Smith school of political economists have become obsolete; but it contains passages indicating that Prof. Jevons sees clearly, not only that the rights of private property are pushed too far, but that the general interests of the public may often be best secured by taking advantage of principles of Communism. This point he forcibly illustrates thus:

"Community of property is most wasteful in some cases, as in the old commons or unpreserved oyster beds, but these are cases of the community of production. Community of consumption, on the contrary, is often most economical. The same book in a library may serve a hundred or five hundred readers as well as one. The principle may be illustrated by the case of watches and clocks. On reasonable supposition I have calculated that a private watch costs people on the average about one-fifteenth of a penny for each look at the time of day, but the great public is none the worse however many people may look at it. As a general rule I should say that the average cost of public clocks is not more than 1-150th of a penny for each look, securing an economy of ten times. The same principle may, however, be called into operation in a multitude of cases, most notably, however, as regards the weather. A well-appointed meteorological office, with a system of weather forecasts, will be a necessary part of every government and will secure the utmost advantages to the community at a trifling cost. I see no reason, again, why our streets and roads should, as a general rule, be fit only for passing along and getting out of as quickly as you can. With a trifling expenditure they might often be converted into agreeable promenades, planted with trees, and furnished with seats at the public cost. Our idea of happiness in this country at present seems to consist in buying a piece of land, if possible, and building a high wall around it. If a man can only secure, for instance, a beautiful view from his own garden and windows he cares not how many thousands of other persons he cuts off from the daily enjoyment of that view. The rights of private property and public action are pushed so far that the general interests of the public are made of no account whatever. It will not do in a few sweeping words to reassert an old dictum of the last century and to condemn some of the greatest im-

provements of the time because they will not agree with it. We need a science of the money market and of commercial fluctuations, which shall inquire why the world is all activity for a few years and then all inactivity; why, in short, there are such tides in the affairs of men."

We all make too much account of what we call perfectly good health. We are wont to think there can be no great achievement without it. Ill-health is everywhere looked upon as a clog and incumbrance. It may be so to inferior natures, but to the greater ones it is a whip and spur to vast undertakings. It is the test and crucible for character. When ill-health comes then is the time for the will and moral power to rise and carry the man far above passive health and pleasure. If we read history with this idea in view, we shall be surprised to find how many of the mighty workers have been chronic invalids. Sir Ashley Cooper, a great figure in the time of Cromwell, and a greater one in the times of Charles the Second, when he figured as Lord Shaftsbury, was a man utterly broken in health—puny, restless, but always a fiery spirit and a power. Cromwell himself was a man of agues and melancholy. Pope was a granny with his ailments, great poet that he was. William Pitt, the elder, was far from being a sound person; with his crutches by his side and his limbs swathed in flannel, he stood up in some invalid fashion and made passionate, poetic speeches that showed him to be the very incarnation of England. And the world has not seen the end of his work yet. He upheld Frederick the Great, and that led to United Germany: he drove the French from the Canadas and that made these United States. William, the Prince of Orange, was also an invalid, and yet he was an able soldier, and the leader and organizer of all the Protestant powers. We will not mention any more. Ill-health is not a call to surrender. It is always a summons to rise in the moral scale—and it is sometimes an invitation to rise into unspeakable heroism of character. Have we a duty to do, or a work to finish—then may we be sure there is a power ready to bear us on and uphold us till all is done.

THOMAS CARLYLE thinks it would be sheer insanity for England to go to war with Russia to maintain the integrity of Turkey; and gives it as his opinion that the sooner the Turk is dismissed from Europe, the better, for the interests of civilization. Mr. Carlyle is never vacillating in his convictions, or hesitating in their expression; and his communication on the above subject has somewhat of the old savor of Heroes and Hero Worship, and other of his earlier works.

THE prompt, if not hasty passage by the House, of the bill making the silver dollar of 412½ grains a legal tender for all debts, public and private, not specifically made payable in gold, by law, shows that there is a real demand in the country for some legislation of this kind. It is doubtful, however, if the bill will pass the Senate without some modification, the fluctuating value of silver at the present time rendering the Act of questionable utility, in the opinion of some who are anxious to have our currency established upon a gold basis. If silver continues to appreciate for a short time, as it has done for a few weeks past, and the enhanced value thus obtained becomes permanent, the great objection to a bi-metallic currency will be removed; and in such case, an act of this kind would be an important step toward specie resumption.

THE railroad war has finally ended, by a kind of compromise, and freights to and from the West are raised to about the old rate. This has been the most protracted conflict of the kind in the history of the country. It has cut down the dividends of many of the roads engaged, to zero or less, and has resulted in no permanent benefit to anybody, except the small gain which New-York city will derive from having her export freight from the West carried at the same rate as that consigned to Philadelphia and Baltimore. The equalization of rates between the three cities, however, is to operate on export freight alone; all freight not destined for foreign ports being classified as "local," and entitled to be carried between Philadelphia and Baltimore and the West, at a rate corresponding with the shorter mileage over this route. This gives Philadelphia and Baltimore an advantage of from 7½ to 20 per cent. on all local freight, the rate varying according to the Western point from which shipment is made, with a discrimination of about 3 per cent. in favor of Baltimore. New-York capitalists even are not altogether satisfied with this termination of the quarrel, but are inclined to grumble at the discrimination in favor of Baltimore and Philadelphia on local freights, while these two cities are

more or less discontented because they have not been allowed the full benefit of their shorter mileage, on all Western freights without exception. Altogether, nobody seems to be entirely satisfied with the result, not even the railroad companies themselves, who are forced to retire from the strife, from sheer exhaustion.

STRENGTH FOR TO-DAY.

Strength for to-day is all that we need,
As there will never be a to-morrow;
For to-morrow will prove but another to-day,
With its measure of joy and sorrow.

Then why forecast the trials of life
With such sad and grave persistence,
And watch and wait for a crowd of ills
That as yet have no existence?

Strength for to-day—what a precious boon
For the earnest souls who labor,
For the willing hands that minister
To the needy friend or neighbor.

Strength for to-day—that the weary hearts
In the battle for right may quail not;
As the eyes bedimmed with bitter tears,
In their search for light may fail not.

Strength for to-day, on the down-hill track,
For the travelers near the valley,
That up, far up on the other side,
Ere long they may safely rally.

Strength for to-day—that our precious youth
May happily shun temptation,
And build from the rise to the set of sun
On a strong and sure foundation.

Strength for to-day—in house and home
To practice forbearance sweetly—
To scatter kind words and loving deeds,
Still trusting in God completely.

Strength for to-day is all that we need,
As there will never be a to-morrow;
For to-morrow will prove but another to-day,
With its measure of joy and sorrow.
—Mrs. M. A. Kidder, in *The Ledger*.

OF CRITICISM.

BY ONE WHO FEELS ITS POWER.

V.

"There's no art

To trace the mind's construction in the face."

—Shakspeare.

EXPERIENCE and observation have taught me many things concerning the receiving and using of criticism.

In the first place, I have learned to look at my character as composed of two parts, the *in-me* and *out-me*. (Old terms, but *apropos*). The *in-me* is what I am trying to be. It includes my ideals and aspirations, my soul's motives and efforts. It is the lasting part of my character. To me it is the *realist-me*.

The *out-me* is what I do, and say, and seem to those around. It is the physical expression of the soul's efforts. It is performance. To those around, my *out-me* is the *realist-me*.

Then I divide criticism into two parts, viz., criticism of the *out-me* and criticism of the *in-me*. Now these two kinds of criticism are sometimes dreadfully mixed up. Except with critics possessing rare gifts of clairvoyance and superior knowledge of human nature, criticism of the *in-me* is necessarily mostly based on observation of the *out-me*. Who that has studied himself or the laws of influence, who that has ever caught glimpses of the mysteries of the human heart, does not know that observation of the *out-me* is no sure guide to knowledge of the *in-me*? It is one thing to appear to be. It is another thing to be. As hints the apostle Paul, it is one thing to "live in the Spirit" and another thing to "walk in the Spirit." (*Gal. 5: 25*). We can not only appear better, but worse than we are.

Here, by way of illustration, I will venture to tell a little story, trifling mayhap, but I give it for its very commonness:

A. was once thrown into business responsibility with B., where B. had heretofore ruled alone. A. was naturally tactless and outspoken, aggressive and progressive. B. was of a nature reticent, sensitive, a little "old-fogyish," and exceedingly afraid of having his dignity "stepped on." A. knew this, and wished to conciliate B. in every way possible. He was afraid of his own go-aheadativeness and of B.'s sensitiveness. Praying for a spirit of Christian meekness, he ventured after a time to mildly suggest to B. certain innovations and evident improvements in their mutual business; prepared to cheerfully withdraw his suggestions at the slightest objection from B. B. assented—but not heartily. A.

"went a-head." After awhile he made another suggestion with like results. He was charmed. Really B. understands him, sees the advantages of what he has proposed, and knows that for all his naturally blunt ways he has a good heart and desires to do nothing but what will please them both. Still he wished B. wasn't quite so non-communicative. One day he understood matters better. Most accidentally he overheard part of a conversation between B. and an intimate friend who was inquiring about his prosperity.

Says B.:

"Oh, A. has come in here now and every thing has to be fixed all over new! I expected it; I let him do just as he pleases without a word of objection. To be sure he comes to me for my opinion on every move, but with such a kingly air, I know there would be a quarrel if I said a word of discouragement. I like peace; so I assent to all his proposals as meek as Moses."

At this verdict A. is perfectly astonished. He never tried so hard to please a person as he has B. He is pricked to the heart with grief to discover that he has failed, and is tempted to feel resentful. Then he considers that he and B., though earnest Christians and really good friends, are not clairvoyant as to each other's interiors. As to the exterior, B. may have some excuse for his remarks. Cogitating thus, A. hits upon the same bit of philosophy I have hinted at above, and makes brave resolves to have his *out-me* do better justice to his *in-me*.

I have since heard that they get along better.

I could tell stories more spicy than the above, but shall wisely refrain.

VI.

SURELY, dear reader, it is none too soon for me to say, "Some positive, persistent fools I know, Who if once wrong will needs be always so; But you with pleasure own your errors past, And make each day a critique on the last."

Yet be sure and let your friends aid you now and then in making this critique; for believe me, to look at yourself through others' eyes affords knowledge as useful as to the sea-captain is his sextant, and as wholesome as to the dyspeptic is his glass of bitters in the morning.

SOCIALISM AND RELIGION.

The Churches—Icaria—Hearers and Doers—How to Preach Socialism—Necessity of Studying First Principles, etc., etc.

Waveland, Potawatamie Co., Iowa, Dec. 3, 1876.

EDITOR OF AMERICAN SOCIALIST:—

Ever since I first heard of that grand revival that took place eighteen hundred years ago, when "the multitude of them that believed were of one heart and one soul," and "were together," and "had all things common," I have had an interest, that has grown with my growth, in that kind of Christianity; and, on the other hand, a growing distrust of the Christianity which, in our day, is so popular and which prides itself in being "orthodox" and "evangelical;" for it seems to me it will be seen to be very un-orthodox and un-evangelical when the true test of the Master is applied to it—the test of love: "By this," he said, "shall ye know if ye are my disciples, if ye have love one to another." Instead of "love one to another," I find too often hate. Christ's mission was one of "peace and good will among men;" and his life, precepts and example teach us, if they teach anything, that the "fruits of the Spirit are love, joy, peace," etc.

What we want to-day is more churches after the Pentecostal model, whose builders, fresh from the instructions of the Master, "builded better than they knew;" churches whose members are "together" and are of "one heart" and of "one mind," and "have all things common." How strange it is that theologians, in their oft-repeated references to primitive usages in the Church, have so sadly failed in recognizing this usage, infinitely above all other usages in value—Communism. But has it not always been so with erring humanity? It is easier to say prayers than to do right. The traditions of the elders were easier of observance than the law of God given by the prophets. To "pay tithe of mint and anise and cummin," was easier done than "justice and mercy." Therefore these good church-members of Christ's time were found wanting; and for the same reason. I fear, many good church-members now, who think as much of themselves as the old Pharisees did, are woefully wanting in their allegiance to the true Gospel of Jesus Christ, which must "be in all and upon all those that believe." I judge the tree by its fruits.

My acquaintance with churches and church-members of the pentecostal stamp has hitherto been limited chiefly to what I have learned from Chas. Nordhoff, J. H. Noyes and others, and from correspondence with Communists inside and outside of living Communities. But I hope and trust that I shall ere long become better acquainted with all those who so love the Lord, and prove their love by doing as he commanded; and to all such I would like to say, in the language of the

Apostle, that "though absent in body, I am ever present with you" in spirit and in sympathy. Communism is the subject that lies next to my heart. If ever I should be so unhappy as to become a "one-ideal" man, I pray Heaven that idea be Communism. I would like to do something to advance the cause, but the vice of Communists ever since Christ is mine. I am "poor." What can I do? How am I to do any thing to aid in advancing this grand idea? These are questions which I often ask myself; but from that thought no answer comes that is satisfactory. Perhaps some of your numerous readers could suggest something that would be encouraging. I feel sometimes with the apostle that woe is me if I preach not this gospel; that, in looking back on my life, seems to have come to me like an inspiration. And since reading your articles in the late numbers of the AMERICAN SOCIALIST on the "Connection between Spiritualism and Socialism," I have been led more than ever before to believe that we are guided by unseen powers more than we know. May not the angels be molding me for an instrument to aid in bringing truths long hidden to light? God sometimes chooses the weak things of the world to confound the mighty. With these thoughts weighing on my heart, I find myself often exclaiming with Saul of Tarsus, "Lord, what wilt thou have me to do!" Is there no "Ananias" that will pray for me and take the scales from my eyes, that I may see my duty clearly in this matter? If there are any such among your readers I will welcome his counsel gladly.

I had the pleasure a few days ago, of visiting a Community in this State (Icaria) that is not generally recognized (and perhaps for good reason in one sense) as a Christian Community. But if my opinion is worth any thing, based as it is on the short acquaintance of two hours, I am well satisfied that they are better Christians than the majority of those professing to be "orthodox," with whom I have as yet had the honor of being acquainted—Communitic churches excepted. They are better Christians in this, that they are "doers" and not "hearers" only, as their good "orthodox" brethren seem to me to be. In their love one for another that links them together in spite of their discordant faiths, and which enables them to "bear one another's burdens," and thus fulfill the law of Christ, they prove to me that they abound in that chief of Christian graces, without which all the other graces "profit nothing"—*charity*; that quality that causes men to "believe all things, to hope all things, and endure all things," for the sake of the truth; that rare quality which is at a sad discount in many of the churches of Christ, so-called.

I believe with the Apostle, that with Communities as with individuals, we should judge of the genuineness of their "faith" by their "works;" and with the Master, that "not every one that saith Lord! Lord! shall enter into the kingdom, but he that doeth the will of my Father." In this light I view the Icarians as Christians more worthy of the name than thousands who call Christ Lord and Master, "but do not the things which he says." But my limited acquaintance with them will not warrant me in indulging in further criticism concerning their true discipleship. They have no doubt learned much by their experience in the past, and doubtless have much to learn in the future, in many ways. A glorious future I trust will be theirs, that will dim with its luster the recollection of the many troubles and trials through which they have passed in their journeyings to the promised land, "flowing with milk and honey," before them.

Short, as was my visit, it was a pleasant one, and one that I will not soon forget; for it is still, as in the days of the sweetest singer of Israel, "a goodly thing" and "becoming well" to see men and women, like little children of one family, "dwelling together in unity." In their hospitality to me they showed that they were not wanting in that Christian grace of not forgetting to entertain strangers. If they had any suspicion that in my case they were thereby entertaining an angel unawares, after the strong proofs I gave them of my mortality, as I sat at their clothless, but well replenished dinner table, all I can say is, that they are verily a living example of the idea that all Socialists are Spiritualists; for in that case they must have considered the spirit then before them a tolerably "hard case" of "materialization." Perhaps I could not pay them a higher compliment, than to say that my visit to them served to strengthen my previous convictions of the practicability in actual every-day life of what seems to many minds, and has been in my own case perhaps too much regarded, as an ideal state of society, fit only for gods, a "kingdom come," a "golden age," to gaze on which would be all the same as

"To fix our eyes on heaven."

In short, it has led me to form a better opinion of poor human nature, and that is what I cannot say has been the result of all my traveling experiences, even when I went to the most popular churches on Sunday.

I find myself often since my visit soliloquizing after this fashion: "If men and women who are not of 'one heart' and 'one soul' can dwell together so harmoniously, and seem so happy, what a privilege on earth might be realized if Christians of the pentecostal type would unite heart, hand, and soul, and try to be true men and women, true disciples of him who said: 'As ye would that men should do to you

or there were gathered together' in the spirit of love that he or three were gathered together' in the spirit of love that he would be with them to 'bless them,' and to do them good. Methinks I hear the voice of the spirit of Christ crying to his churches who have not comprehended his sublime gospel as he cried of old to his beloved Jerusalem: 'How often would I have gathered thy children together as a hen gathereth her chickens beneath her wings, but ye would not!'

"Our Father which art in heaven,
Hallowed be thy name.
Thy Kingdom come;
Thy will be done on earth
As it is in heaven."

W. A. PRATT.

AN OPEN LETTER IN REPLY.

Wallingford, Conn., Dec. 12, 1876.

W. A. PRATT:—

Dear Sir:—We have entered your name on our list of subscribers for 1877, considering your communication as an equivalent for the nominal price of the AMERICAN SOCIALIST. We would like to have it generally understood among our subscribers that we appreciate well-written articles on all subjects akin to Socialism, and that any one may pay his subscription in that way. We especially prize such articles as those of Mr. Ellis and Mr. Perkins in the last No., and of Carlton Rice in the 34th No., practically illustrating the benefits of Coöperation and Communism, even though it be on a small scale. Sketches of life in the larger Communities are always acceptable if they state new facts or old facts in a new and interesting way. Discussions of the general subject of Socialism, and in particular of the preliminaries of practical Communism, are also in order; but such communications must be clear and full of good points.

In your communication we find two things that we like—your enthusiasm for Socialism and your enthusiasm for genuine Religion. These are the two things that ought always to go together, and we are sure will be found indispensable in all practical experiments; but by the term religion we do not mean, any more than you do, mere formalism or even doctrines and creeds, but the real life and soul of Christianity.

In respect to your preaching Socialism we can not of course assume any responsibility. That work must evidently be undertaken sooner or later, and on a large scale; but we have no acquaintance with you which would justify us in the conclusion that you are the right man to commence it. All we can say is this: if you do preach Socialism we think your safest and wisest course is to confine yourself to topics having reference to the preparation of men for Communism—such topics as are treated in the AMERICAN SOCIALIST—showing the benefits of mutual help in coöperation, association, brotherly unity, criticism, etc. Don't plunge at once into the interior depths of Communism and especially Oneida Communism. It is too big a stride for people to step from common familism to complete unity of all interests. Here and there may be found a person prepared for it; but the masses are not. For every one who is, you will find scores, perhaps hundreds, who will see and acknowledge the advantage of some less radical form of association. For this reason don't urge immediate practical experiments in Communism; they will come as soon as people are educated for them. In the 36th No. of the AMERICAN SOCIALIST there was an advertisement inviting correspondence from those who are prepared to "live out the principles of the Oneida Community." We are not ready to encourage any such enterprise. The fact is that the Oneida Community with all the advantages of having a first-rate captain, and twelve years of antecedent drill by its subordinate officers, and selected material for the greater part of its crew, has barely succeeded in making thus far a safe voyage. No one not on board the vessel can tell how many shoals and rocks it has escaped. We advise all who wish to make a similar voyage to wait until they have secured such a leader and been through some such antecedent drill, and in the mean time study first principles. We can not counsel any persons to try to imitate the Oneida Community, and are confident that all who start off with the idea of adopting its plans and carrying them out on the principle of imitation will fail. Better begin with far less complicated machinery, and make room in their programme for constant growth.

Another word: Your communication is pretty sharp in its treatment of the churches and nominal Christianity, and perhaps deservedly so; but we must not place too much reliance on criticism of existing conditions and institutions. It is better to lay out our strength in showing the advantages of superior conditions and institutions. We can point out the beauties of true Christianity and exalt the practical application of its principles without very severely overhauling

the lives of those who do not reach the true standard.

We trust that among other good things you will remember the AMERICAN SOCIALIST, and send us new subscribers and interesting articles, for which we will remunerate you as we can afford.

Yours truly, W. A. HINDS.

THE "GIFT" SEASON.

IN spite of the hard times, the approaching holidays make business lively in the shops where articles are manufactured suitable for Christmas and New Year gifts. Britannia and silver ware, plated and solid, in every variety, style and finish, are extensively manufactured in Wallingford and Meriden. Most of the shops are running day and night to keep up with their orders, for the goods must be in market when the Gift Season opens in all its splendor.

There is something peculiarly interesting and attractive in the custom of making presents to friends during the holidays, and judging from the increasing demand for goods of rare artistic beauty, as well as of utility, it is easy to believe that those who participate, either as givers or receivers, find genuine pleasure and satisfaction in an ordinance prompted by those refining graces, love and friendship.

It is refreshing to think that the custom of driving sharp bargains between man and his brother man, which is of pagan origin, is suspended in the presence of the "gift-goddess," and must eventually pass away before the advancing light of civilization, that exists in the sphere where Communism reigns, and where selfishness and separate interests are entirely unknown. Indeed, the Gift Season is looked forward to as the season for which all others were made. But that which gives to it an appropriate sanctity, is the supposition that God proved his sincerest love for man by the gift of his Son to the world, about this season of the year, as a sacred pledge of man's ultimate redemption from the slavery of sin. At the close of the year, too, when the throngs of business men are getting out their balance sheets in order that they may know how they stand financially, it is a fitting occasion to get out a balance sheet of another kind, to see how we stand socially and spiritually. And while thinking of gifts, the gift of the AMERICAN SOCIALIST to those who realize the need of a Socialistic revival and reformation among all classes of society, may be highly appreciated as a New Year's present. G. C.

MR. WALLACE ON HUMAN DEVELOPMENT.

IN all the wrangling over the details of Spiritualism, it is well to call to mind some of the effects it is producing upon the course of science and philosophy. Prominent among these is the doctrine of Mr. Alfred Russell Wallace upon the origin of man, which differs from that of Darwin in assigning other, and presumably spiritual causes for man's intellectual and moral development. Mr. Wallace, it is well known, is a firm believer in Spiritualism. His views of the origin of man's higher faculties, are, no doubt, in part due to his belief in the power of extra-mundane intelligence to influence animals and man even to the extent of producing new varieties. The following from his address to the British Association shows some of the evidence which supports his views:

The most important difference between man and such of the lower animals as most nearly approach him, is undoubtedly in the bulk and development of his brain, as indicated by the form and capacity of the cranium. We should therefore anticipate that these earliest races, who were contemporary with the extinct animals and used rude, stone weapons, would show a marked deficiency in this respect. Yet the oldest known crania—those of the Engis and Cro-Magnon caves—show no marks of degradation. The former does not present so low a type as that of most existing savages, but is—to use the words of Prof. Huxley—"a fair average human skull, which might have belonged to a philosopher, or might have contained the thoughtless brains of a savage." The latter are still more remarkable, being unusually large and well formed. Dr. Pruner-Bey states that they surpass the average of modern European skulls in capacity, while their symmetrical forms, without any trace of prognathism, compares favorably not only with the foremost savage races, but with many civilized nations of modern times.

One or two other crania of much lower type, but of less antiquity than this, have been discovered; but they in no way invalidate the conclusion which so highly developed a form at so early a period implies, viz., that we have as yet made a hardly perceptible step toward the discovery of any earlier stage in the development of man.

This conclusion is supported and enforced by the nature of many of the works of art found even in the oldest cave-dwellings. The flints are of the old chipped type, but they are formed into a large variety of tools and weapons—such

as scrapers, awls, hammers, saws, lances, etc., implying a variety of purposes for which these were used, and a corresponding degree of mental activity and civilization. Numerous articles of bone have also been found, including well-formed needles, implying that skins were sewn together, and perhaps even textile materials woven into cloth. Still more important are the numerous carvings and drawings representing a variety of animals, including horses, reindeer, and even a mammoth, executed with considerable skill on bone, reindeer-horns, and mammoth-tusks. These, taken together, indicate a state of civilization much higher than that of the lowest of our modern savages, while it is quite compatible with a considerable degree of mental advancement, and leads us to believe that the crania of Engis and Cro-Magnon are not exceptional, but fairly represent the characters of the race. If we further remember that these people lived in Europe under the unfavorable conditions of a sub-Arctic climate, we shall be inclined to agree with Dr. Daniel Wilson, that it is far easier to produce evidences of deterioration than of progress in instituting a comparison between the contemporaries of the mammoth and later prehistoric races of Europe or savage nations of modern times.

Yet another important line of evidence as to the extreme antiquity of the human type has been brought prominently forward by Prof. Mivart. He shows by a careful comparison of all parts of the structure of the body, that man is related, not to any one, but almost equally to many, of the existing apes—to the orang, the chimpanzee, the gorilla and even to the gibbons—in a variety of ways; and these relations and differences are so numerous and so diverse that on the theory of evolution the ancestral form which ultimately developed into man must have diverged from the common stock whence all these various forms and their extinct allies originated. But so far back as the Miocene deposits of Europe, we find the remains of apes allied to these various forms, and especially to the gibbons, so that in all probability the special line of variation which led up to man branched off at a still earlier period. And these early forms, being the initiation of a far higher type, and having to develop by natural selection into so specialized and altogether distinct a creature as man, must have risen at a very early period into the position of a dominant race, and spread in dense waves of population over all suitable portions of the great continent—for this, on Mr. Darwin's hypothesis, is essential to rapid developmental progress through the agency of natural selection.

Under these circumstances we might certainly expect to find some relics of those earlier forms of man along with those of animals which were presumably less abundant. Negative evidence of this kind is not very weighty, but still it has some value. It has been suggested that as apes are mostly tropical, and anthropoid apes are now confined almost exclusively to the vicinity of the equator, we should expect the ancestral forms also to have inhabited these same localities—West Africa and the Malay Islands. But this objection is hardly valid, because existing anthropoid apes are wholly dependent on a perennial supply of easily accessible fruits, which is only found near the equator, while not only had the south of Europe an almost tropical climate in Miocene times, but we must suppose even the earliest ancestors of man to have been terrestrial and omnivorous, since it must have taken ages of slow modification to have produced the perfectly erect form, the short arms, and the wholly non-prehensile foot, which so strongly differentiate man from the apes.

The conclusion which I think we must arrive at is, that if man has been developed from a common ancestor with all existing apes, and by no other agencies than such as have affected their development, then he must have existed in something approaching his present form, during the tertiary period—and not merely existed, but predominated in numbers, wherever suitable conditions prevailed. If then, continued research in all parts of Europe and Asia fail to bring to light any proofs of his presence, it will be at least a presumption that he came into existence at a much later date, and by a much more rapid process of development. In that case it will be a fair argument, that, just as he is in his mental and moral nature, his capacities and aspirations, so infinitely raised above the brutes, so his origin is due to distinct and higher agencies than such as have affected their development.

There is a strong tendency in the human mind to believe that there are actual divisions in nature corresponding with the more or less arbitrary divisions which are necessarily made in the acquisition and classification of knowledge; whence comes either an aversion, conscious or unconscious, to admit frankly the existence of intermediate instances which cannot be duly marshalled in distinct classes, or a disposition so to exaggerate resemblances and to overlook differences as to force the rebellious instances into one class or another. It is vain, however, to shut our eyes to facts, however inconvenient they may be to our systems of classification; and, in very truth, these cases that will not be classified, these intermediate steps, are often of excellent use, if rightly appreciated, in breaking down the barriers of artificial distinctions and bridging the gaps between them. Opinions that might seem almost as opposite as heaven and hell, and for which men fight unto death, have really a bridge

of connection, though it may be a bridge of many arches, which their furious defenders fail to see. It would be no exaggeration to declare that there is so much in common between a most virtuous and a most vicious man as would render it impossible to attain to a scientific understanding of the nature of the one without a scientific understanding of the nature of the other. In this formation and verification of our generalizations it is almost as incumbent upon us to look carefully to the intermediate instances between two classes as it is not to overlook opposing instances.—Henry Maudsley.

DANIEL DERONDA.*

IT is eighteen years since George Eliot took the reading world by storm, and won the hearts of all lovers of noble fiction with her "Adam Bede." "Scenes of Clerical Life" had, indeed, preceded "Adam Bede" and made her name generally known. Since "Adam Bede" we have had from her pen "The Mill on the Floss," "Silas Marner," "Felix Holt," "Romola," "Middlemarch," and now, during the present year, "Daniel Deronda." Eighteen years of such work as she has done has placed her at the head of living novelists, as perhaps the greatest of female prose writers. As an artist of common English country life she has done better work than any thing in Dickens; work hardly excelled by any thing this side Shakspeare. Her fondness for describing and illustrating such life is one of the reasons for the great popularity of her books. The sweetest, noblest life is not always found in palaces, or among the titled. It oftenest dwells in cottages; it is oftenest found among those who do the "rough work" of the world.

In all her books she lingers lovingly over the ways and thoughts, the faces and feelings of the common working people. The heroes and heroines of her earlier books were mainly from that class. And in "Middlemarch," she is as much interested in portraying the characters and lives of Caleb Garth and his family, as in developing the personality and career of the high-born maiden Dorothea. In "Daniel Deronda," more than in her other books she passes up from her usual sphere, and deals with the higher grades of English life. To these belong the heroine, Gwendolen Harleth, the hero, Daniel Deronda, Grandcourt, the Mallingers, Rector Gascoigne and others. The tale moves in the world of culture, wealth, and high-born people. But even here we have charming pictures of common life of the gentler kind, in the Meyrick family and among the Jewish Cohens. But her pen loses none of its cunning as she passes up; the same perfect, clean-cut character-painting is here, as when she deals with "life among the lowly;" the same subtle analysis, probing deep among the springs of human action. As a piece of perfect work hardly any thing could be finer than her delineation of Gwendolen Harleth, taking her from her spoiled maidenhood to her chastened and repentant womanhood. Grandcourt, too, may take his place in literature as the Legree of marriage slavery.

In "Daniel Deronda," more than in any of her other works, we have the author's tendency to subjective analysis and reflection. The poetic motto and key of the book leads the reader to expect this:

"Let thy chief terror be of thine own soul:
There, 'mid the throng of hurrying desires
That trample o'er the dead to seize their spoil,
Lurks vengeance, footless, irresistible
As exhalations laden with slow death,
And o'er the fairest troop of captured joys
Breathes pallid pestilence."

In other words, "Whatsoever a man soweth, that shall he also reap." "Daniel Deronda" in all its pages, and in all its characters illustrates and enforces this inexorable law. This reflective, analytic tendency fills the book with many gems of wise thought, and perhaps sometimes impedes the rapid flow of the story. But a sympathetic reader would be sorry to miss it. It opens avenues into the author's own heart and mind. It gives a tone of earnestness and moral power, and shows that the author is not content to be a mere objective artist, but would be a teacher and spiritual guide to the extent of her insight and the truth she has won. It was objected to "Middlemarch" that it had no spiritual outlook, and that its tone was depressing as to any life except that of this world. Against "Daniel Deronda" such a charge can hardly be brought. In the Jew, Mordecai, we are brought in contact with a man overburdened, as it were, with an inspiration, and imbued with appreciation of the spiritual forces that have moved in the history of his race. In Deronda, too, we have a man sensitively tender toward the subtle influences that come from spiritual realms; that breathe in

*DANIEL DERONDA. By George Eliot. In two volumes. New-York. Harper & Brothers, 1876.

all truth; that are the life of every noble and beautiful thought, word and act.

One of the interesting features of the book is its pictures of modern Jewish life. Deronda himself is of Jewish parentage, though, brought up from infancy in the family of Sir Hugh Mallinger, and taught to regard the English baronet as his father, he does not suspect his lineage till he approaches manhood. Then in the Cohens we have pleasant glimpses of the family of a Jewish watch-maker, and are taken into the hidden precincts of their home life. But it is in Mordecai and his sister Mirah that we see Jewish life and character in its no blest and most beautiful aspects. Mordecai is a Jew of the finest type, upon whom the awful earnestness of the Bible prophets seems to rest; and whose heart is filled with a burning fire of inspiration in regard to the destiny of his race. He is an invalid with the sentence of death upon him; and he finds in Deronda a heart and a mind to which he bequeaths his earnestness and afflatus. The object of this afflatus is the rehabilitation of the Hebrews as a nation, in their old Palestinian home.

Our space will not avail to quote or even point out the many scenes and passages of dramatic power and artistic completeness with which "Daniel Deronda" abounds. The character of Deronda is a charming one. He is a new creation in literature; and having the advantage of being drawn with the author's evident sympathy, he may be taken as her ideal man. As such we think him preferable to the generality of heroes in fiction. On the other hand, in Grandcourt, we have a portrait of masculine selfishness—especially marriage selfishness—and of all that a true woman must despise and abhor, and true men, too, for that matter.

T. L. P.

NEW BOOKS.

THE Christmas number of *The American Bookseller*, published by the American News Co., New-York, deserves favorable mention as a specimen of fine printing. The array of holiday books for old and young which it announces, and the beautiful engravings with which the announcements are adorned make one wish for more dollars to invest.

Vick's Floral Guide (James Vick, Rochester, N. Y., 25 cents a year), is also very prettily arranged and printed. Mr. Vick is an enterprising man. He authorizes the officers of every Agricultural Society in the United States and Canada to offer in his behalf a line of cash premiums for the best display of flowers at their several Fairs; for the best collection of cut flowers, \$20; second best, \$10; third best, \$5; fourth best, floral chromo; for the best ornamental floral work, \$5. Only amateurs may compete, and at the regular Annual Fairs. These liberal offers will undoubtedly stimulate floriculture, especially among the ladies.

DICK and FITZGERALD, New-York, publish three new and valuable little books:

1. *Burton's Amateur Actor*. Price, 30 cents.
2. *Dick's Recitations and Readings*. Price, 30 cents.
3. *How to Learn the Sense of 3,000 French Words in One Hour*. Price, 25 cents.

The first of these is a very complete little guide to private theatricals, giving directions and illustrations for guidance in arranging, lighting and decorating the stage, rules for mounting, rehearsing and performing plays, suggestions as to the formation of the company, and a selection of plays, prologues, epilogues, etc., all in good shape.

The second is a compilation of selected Humor, Pathos, Eloquence and Patriotism, "exclusively designed for recitation or reading." It is to be issued in numbers, two of which are now ready. They are well arranged for popular use, and present an attractive variety.

The third book comprises lists of French words which are identical, or nearly so, in spelling, with English words having the same meaning. It is a laborious digest of the dictionaries of the two languages, with a view to extracting all the identical words, and it should save the learner of French more than enough labor to pay its small price.

SCIENTIFIC ITEMS.

ENGINEERING AND MECHANICS.

—MR. T. A. DILLON, in a letter to the *London Times*, proposes a new method for raising the "Vanguard," the huge iron-clad which was sunk last year off the English coast. His plan is to cover the hull of the vessel with canvas, pump in air so as to expel the water and thus convert the iron hull into a diving-bell of sufficient buoyancy to raise it to the surface. Experiments upon a small scale have demonstrated the feasibility of

thus raising sunken vessels. A boat weighing eighteen tons was quickly raised by this method.

—ACCORDING to the New Orleans papers the operations of Capt. Eads in opening the South Pass of the Mississippi River give promise of a final and complete success. The river channel through the South Pass bar has already been deepened from nine to nineteen or twenty feet. Although the bar at the head of the Pass still remains, yet operations there indicate an early removal of this obstruction to the commerce of the great river. In spite of all doubts and fears the "jetty" system is pronounced an assured success.

Wise laws and just restraints are to a noble nation, not chains, but chain mail—strength and defense, though something also of an incumbrance. And this necessity of restraint, remember, is just as honorable to man, as the necessity of labor. You hear every day great numbers of foolish people speaking about liberty, as if it were such an honorable thing; so far from being that, it is, on the whole, and in the broadest sense, dishonorable, and an attribute of the lower creatures. No human being, however great or powerful, was ever so free as a fish. There is always something that he must or must not do; while the fish may do whatever he likes. All the kingdoms of the world put together are not half so large as the sea, and all the railroads and wheels that ever were, or will be invented are not so easy as fins. You will find, on fairly thinking of it, that it is his Restraint which is honorable to man, not his Liberty; and, what is more, it is restraint which is honorable even in the lower animals. A butterfly is much more free than a bee; but you honor the bee more, just because it is subject to certain laws which fit it for orderly function in bee society. And throughout the world, of the two abstract things, liberty and restraint, restraint is always the more honorable. It is true, indeed, that in these and all other matters you never can reason finally from the abstraction, for both liberty and restraint are good when they are nobly chosen, and both are bad when they are basely chosen; but of the two, I repeat, it is restraint which characterizes the higher creature, and betters the lower creature; and, from the ministering of the archangel to the labor of the insect,—from the poisoning of the planets to the gravitation of a grain of dust,—the power and glory of all creatures, and all matter, consist in their obedience, not in their freedom. The Sun has no liberty—a dead leaf has as much. The dust of which you are formed has no liberty. Its liberty will come—with its corruption.

—Ruskin.

THE SOCIAL EQUATION.

Last evening Henrietta Paine Westbrook announced that the farmers of our country consume on the average two and a-half wives apiece! Such is the proportion of wife necessary to make one successful farmer. Every prosperous homestead, abounding in well-filled barns, fat turkeys, geese and pigs, pumpkin pies, fresh eggs and butter, is attained at the expense of two and a-half female funerals. Because the baking and broiling, the Monday's washing and Tuesday's ironing, the daily dusting and scrubbing, the care of poultry, the making of cheese and butter, the regular three meals per day, and the ornamental fringe to the farmer's *cuisine* of custard, cake, pie and jelly—all these, added to the cares and contingencies of maternity—says Mrs. Slocum, who seconds H. P. Westbrook,—break down the farmer's wife long before her time, and enable the husband who thrives through her labors to enjoy the luxury of the second and the fractional proportion of the third.—*Graphic*.

—Three or four families by clubbing together can purchase half a ton of coal for \$3. Now at eleven cents a bucket, the price paid by thousands at the small shops, it costs them nearer \$10 per ton, and always poor coal at that. Good mutton per carcass may be bought at seven or nine cents per pound. A sheep at this rate divided among the same number of families would furnish meat for several days. At the retail butcher's it will cost eighteen or twenty cents per pound. The saving on these two articles alone, would more than furnish bread for an average-sized family for a fortnight. A little pains and calculation can affect this. It is in the power of any small group of families to resolve themselves into a practical coöperative association without any of the expensive adjuncts and formulas of hall-hiring, signs, grips, pass-words, regalias, constitutions and by-laws.—*Graphic*.

WE are in receipt of a copy of the ANNUAL REGISTER OF RURAL AFFAIRS for 1877, published at Albany, N. Y., by LUTHER TUCKER & SON, and mailed to any address for the nominal sum of 30 cents. It is the oldest (and now the only) publication of the kind, and contains 150 pages of practical matter, interesting to every resident in the country, illustrated with no less than 140 beautiful engravings, almost all original. We notice particularly a capital article on "Practical Ventilation," which discusses this all important topic in a clear and at the same time scientific manner, giving fully illustrated descriptions of all the improved systems. Elaborate almanac pages are prefixed, and a very

useful feature is the "Farmer's Register," which gives the addresses of all the reliable dealers in every thing a farmer needs to buy—live stock of all kinds, seeds, implements, nursery stock, etc., etc.

SUMMARY OF NEWS.

HOME.

A bill passed the House of Representatives on the 13th inst. providing for the coinage of silver dollars at the United States mints, weighing 412½ grains standard silver as provided by the act of 1837, and making said dollar a legal tender for all public and private debts, except where the law requires debts to be paid in gold coin.

General Wade Hampton was inaugurated Governor, and W. D. Simpson Lieutenant Governor of the State of South Carolina on the 14th inst. As Governor Chamberlain and Lieutenant Governor Greaves were inaugurated on the 7th inst., it places the State under two Governments, one party of the Legislature supporting Hampton and the other Chamberlain. It is impossible to tell yet which will finally retain their position.

Another Exchange was opened in New-York on the 12th inst., called the "Buyer's Exchange." It is situated at No. 108 Water-st. and No. 140 Pearl-st. The new Exchange has been established in the interest of the wholesale grocery trade, and contains a large room in which samples of merchandise will be kept, besides a reading-room, post-office, writing-room, etc., for the convenience of merchants visiting the City. The fee for membership has been put at \$25 yearly.

As winter approaches, the reports of ice blockades and destruction of railroad bridges, etc., become frequent. A great ice floe in the Mississippi above St. Louis occurred on the 12th inst. and reaching St. Louis it broke loose from their moorings a considerable number of steamers and other vessels, some of which have sunk. Others are still confined in the ice gorge which formed. Ice gorges in the Ohio have also stopped navigation in that river.

The facilities for the rapid transmission of mails between the East and West, which were rendered impossible by the small appropriations allowed by the last Congress, are to be partially restored. The New York Central Railroad Co. has put on a fast passenger train to which will be attached a postal car to run over part of its road, and the Pennsylvania Railroad has given permission to have postal cars attached to the fast trains over their road. This arrangement will, in many cases, reduce the time between the East and the West about twenty-four hours.

Since the burning of the Brooklyn Theater, attended as it was by a great loss of human life, the attention of the country has been turned toward the construction of theaters and other public buildings, in regard to the facility and accommodations for the rapid exit from the buildings, and their appliances for preventing and extinguishing fires that may get started. Many of the public buildings of America are undergoing examination, and even the attention of some of the European cities has been turned in the same direction by this sad disaster.

The differences between the principal railroads of the country about rates on through freights between the East and West has been at last finally settled. At a meeting in New-York on the 16th inst., at which all the competing lines were represented, the rates were satisfactorily arranged, and in such a way as to give the same advantage to New-York city as an export town, as to Philadelphia and Baltimore, which has been the great point contested for by the New York Central Railroad. The new rates advance on east-bound freights from Chicago from 20 to 30 cents per hundred pounds on grain, and 35 cents per hundred pounds on provisions and fourth-class freight. The rate on first-class freight bound West is 50 cents per hundred pounds, and in like proportion on other classes.

FOREIGN.

The Spanish Cortes has passed a law making education obligatory in Spain.

The rebellion in Entre Rios is at an end, and the Argentine Republic is at present in a peaceful state.

The representatives of most of the leading countries of Europe, who were appointed by the Civil International Society to survey the Cacaia and Paya route for an inter-oceanic canal, have assembled at Aspinwall, and will commence operations as soon as the dry season begins.

Reports from Russia state that another emigration of Mennonites is soon to take place. Six delegates are now examining lands in Brazil which that Government has offered them, and if satisfactory, some 50,000 of the Mennonites will settle there; otherwise they are expected to come to the United States.

It is stated that Mr. Gladstone is engaged on a translation of the Latin preface to the Welsh version of the Bible, published by Bishop Morgan in the reign of Queen Elizabeth. The preface will be attached to a biography of Bishop Morgan, now in the press, from the pen of Mr. W. Hancock, of Llanrhaidr yn Mochnant, the parish of which Morgan was rector during the years which he spent in producing the work associated with his name. The biography is to be dedicated to the present Bishop of St. Asaph.

The prospects of war between Russia and Turkey do not diminish as the time for the conference of the powers at Constantinople to peacefully solve the Eastern question draws nigh. The past week has been occupied by the representatives of the various powers, collected at Constantinople, in preliminary conferences and in ascertaining the demands of Russia and Turkey toward each other. The fact that the Turkish officials have taken no part in these preliminary meetings has caused considerable uneasiness. It has thus far become known that Turkey will demand an indemnity from Russia for the support she has allowed Serbia in the late struggle, thus prolonging it, and consequently increasing Turkey's expenses in the war. And Russia will demand that Turkey pay the expense of the military occupation of Bulgaria, which Russia deems necessary to insure the performance of the reforms demanded of Turkey. It is reported that hopes of a peaceful settlement between Russia and Turkey are mostly given up at Paris and Berlin. Russia and Turkey still continue energetic preparations for war.

